

A Sermon preached

that the bath poyzed sooth for vs, they maye
poyze sooth duple as much to her. And loke
how much the bath glozified her selfe, and ly-
ued in wantonnes (which was without mea-
sure) so much they maye bestowe vpon her
of sorrow and tozments. That preachers and
Ministers of Gods worde maye plainly and
without dissimulation or halting, discover
her wickednesse: and earnestly to vze what
soener hath yet neede of perfect reformation.

Th
die
to f
of
12



be
nce
ye
r.

hour, gloze, power, and dominion,
both now and euer.

AMEN.

Imprinted at London by
John Charlewood, dwelling in Bar-
bycan, at the signe of the
halfe Egle and Key.

(. .)

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A SERMON Preached at Paules

Crosse the second Sun-
day in Mychaelmas
tearme last.

1590.

By *Geruase Babington*
D. of Diuinitie.

Not printed before this 23.
of August. 1591.



¶ Imprinted at London by
Thomas Este, dwelling in Al-
dersgate streete at the signe of
the black Horse, and are there
to be sould.

A 3 E R M O N

Breached at Pines

General

General



1704

1704

38

12

140

Imported at London by

Thomas F. dwelling in A.

designer of the design of

the black and white

1704



TO THE RIGHT

worshipfull Thomas Cranfield
Master, Henry Rowe, Barthelmew
Barnes, and Nicholas Staynes, wardens : and
the rest of the right worshipfull Societie of the
Mercery of the citie of London.



Haue euer accounted in-
gratitude (Right worship-
full) to be not onely the
greatest but the vgliest mō-
ster in nature, according to that *Ingra-
tum si dixeris, omnia dixeris.* Wondring at
the most sort of men, which in this
our age doe liue, that they so litle re-
gard of it, and not rather altogether
shunne & abhor it. But when I perti-
culerly muse of some, as of my selfe :
I find, that either oportunitie wil not
alwaies serue, or hability in most doth
wāt, to those that cary willing minds
to shew theselues mindeful in words,
or answerable in deeds. And concer-

A.ij.

ning

The Epist. Dedicatorie.

ning my selfe, which is now my drift
& purpose, I haue often feared least
of diuers hereof I should as guiltie be
noted, & of many to whome I haue
beene greatly beholden, iustly con-
demned. But of none more then of
your worships and this right wor-
shipfull company, which to me and
myne, for these many yeres, haue ben
most bountifull Patrons, & in diuers
respects as louing and carefull parêts.
Wherefore hauing gotten some fitt
occasion, I thought not to pretermitt
the same, but therein to show my
minde and poore habilitie, wherein I
may doe your worships any seruice.
I doe here offer to your worships a
small present, small I say in respect of
answering any benefit receued, but
great & pretious in regard of the mat-
ter therin conteined. *A Sermon preached
at Pauls Crosse, as the tytle showeth,*
by a learned, godly, & serious laborer
in the Church of GOD, which being
of

The Epist. Dedicatorie.

of the best generally liked, so of many earnestly desired. Amongst whom diuers of my friends (by reason of my ancient acquaintance with the Preacher) did request me being therto desirous of my selfe, to procure a copie of the same, affirming that it would for euer be a comfort to them, & one Sermon instead of many Sermons. Which I assaying to doe, at the first found him very vnwilling to graunt, being before requested the like by certaine of great account. Yet I presuming farther to presse him, bearing my selfe bold vpon long acquaintāce & knowledge, with the remembrāce of diuerse other benefits which I had often and diuerse wayes receaved of him, presuming to argue and vrge farther my sute, aleadging that I knew his mind was not onely to profit the audience thē present, but to do good to so many as cōueniently he could, according to my experienced know-

A.iiij. ledge

The Epist. Dedicatorie.

ledge of him of long time. At length I obtained a Copie of him of his owne hād writing, which I haue caused to be Printed, not onely for the benefit of your worships, & this right worshipful Company, to whome being diligently read, & often meditated vpon, I doubt not but it will be fruitfull, but also to so many as shall read or heare the same, which was the authors labor and purpose, and my poore endeuor and request. This I say I am bound to present your worships with all, hoping you wil vse the benefit therein contained by due consideration, and accept of my minde and dutie which I owe your worships, to whome as to the rest of this right worshipful company, I pray for the encrease of our heauenly fathers grace, with the still continuance of the same.

Your worships most bounden

Richard Wilkinson.

This is contained in the 30th canon.

Constitution of the Church of England
The first canon of the Synod of London
The second canon of the Synod of London
The third canon of the Synod of London
The fourth canon of the Synod of London
The fifth canon of the Synod of London
The sixth canon of the Synod of London
The seventh canon of the Synod of London
The eighth canon of the Synod of London
The ninth canon of the Synod of London
The tenth canon of the Synod of London
The eleventh canon of the Synod of London
The twelfth canon of the Synod of London
The thirteenth canon of the Synod of London
The fourteenth canon of the Synod of London
The fifteenth canon of the Synod of London
The sixteenth canon of the Synod of London
The seventeenth canon of the Synod of London
The eighteenth canon of the Synod of London
The nineteenth canon of the Synod of London
The twentieth canon of the Synod of London
The twenty-first canon of the Synod of London
The twenty-second canon of the Synod of London
The twenty-third canon of the Synod of London
The twenty-fourth canon of the Synod of London
The twenty-fifth canon of the Synod of London
The twenty-sixth canon of the Synod of London
The twenty-seventh canon of the Synod of London
The twenty-eighth canon of the Synod of London
The twenty-ninth canon of the Synod of London
The thirtieth canon of the Synod of London

Things touched in this Sermon.

C Concerning the doctrine of our election	The iudgement of God vppon Traytors euer.	ibid.
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Iohn 6. 37. All that the Father giueth me, shal come vnto me, & him that commeth to me, I cast not away.



In the verse before (right Ho-
norable & beloued in y^e Lord all)
we heare our Sauour Christ
affirme of the Capernaits, that
they also amongst others, had
sene him, but beleued not. The reason is
implied in these words, which I haue read,
because they were not giuen of the father.
For all that the Father giueth mee, saith
our sauiour in this text, commeth vnto me
and him that commeth to me I cast not a-
way. So is this verse I say a reason of the
former, & we plainly see it. Added of our sa-
uiour Christ in his most deepe wisdom, to
answere both then, and whilst y^e world
indureth, for the vnbeleefe of many, which
contemne the Gospell, that it ought not, as
it often is, be a stumbling block to any to
make them mislike & doubt of Gods truth,
because many reiect the same, & cannot be

Iohn. 8. 47. won to regard and follow it, as they ought:
 For they that so do, and continually, are not
 given to Christ of the Father, & being not
 given, they come not, it being an effect of
 Fathers giving to come to the Sonne, as
 witnesseth our Saviour both in this place
 and else where, when he saith: He that is of
 God, heareth Gods word, ye therefore heare
 them not, because ye are not of God. A
 Iohn. 10. 26. gaine, But ye beleue not, because ye are
 not of my sheepe. And thirdly: As many
 Act. 3. 48. as were ordayned to æternall life, beleued,
 as many as were ordayned, with diuers such
 places, all proving as I say, that to come
 to Christ by faith proceedeth as an effect
 from the fathers giving of vs to Christ by
 election.

A doctrine, if euer necessarie, now sure-
 ly most necessarie, when the fearefull con-
 tempt of Gods word, that ruleth in many,
 either is, or may be, a stumbling block to
 weake mindes, that iudge not persons by
 faith, but faith by persons, as Lactantius
 speaketh. Not knowing, or else not weigh-
 ing this point of Gods sacred truth, that
 they onely beleue which are^a ordayned,
 which are of God,^c which are sheepe, or
 as this text speaketh, which are given to
 the Sonne

^a Act. 13. 48

^b Iohn. 8. 47

^c Iohn. 10. 26

Sonne by y^e Father. Which because many,
yea the most part of men are not, there-
fore they beleue not, neither embrace that
thing, which in it selfe yet is worthe all
loue and following. Necessary I say to
these weake ones, that they may learne
not to fall away from goodnesse for this
cause, and necessarie to these vnbelœuing
contemners, to awake them to looke how
this contempt taketh any roote in them,
least happely it be, by their reiection from
God, because they are not of the number
of them whome the Father hath giuen to
his Sonne to be saued of him, and by him,
and in him, in his iudging day.

Purposing then by the Lords assistance
and your godly patience to say something
of this matter, let the order for me to
speake, and you to heare be the selfe same,
which the holy ghost directeth vs vnto in
the text.

First of the Fathers giuing.
Secondly of their cōming that are giuen.
Thirde of the intertainmēt with Christ,
that they finde, which being giuen doe
come. *Non eiicio, I cast not away.*

4 A Sermon preached by

I Part.

The Fa-
thers giue-
ing is our
election.

Concerning the first, to wit, the Fathers
giuing, contained in these words, (all that
the Father giueth mee) a learned writer
sayth thus. *Quos pater dedit predestinatione,*
ueniunt per fidem, & tales non eiicit Christus.
Whome the Father giueth by predestina-
tion, those come to Christ by faith, and he
casteth not away such commers. Making
this giuing of the father to be nothing else,
but his eternall election & apointment vnto
life of such as he will haue saued in Christ
and by Christ. And in deede so it is. *Dat e-*
nim Christo pater, cum eligit in Christo tanquam
in capite, in quo omnia mēbra salua erunt. The
Father giueth to Christ when he electeth in
Christ, as in the head in whome all the mē-
bers shalbe saued. Prooves of scripture are
the grounds of grounds to direct both my
speche and your faith, & of those I could re-
member you of many, if it were needefull.
But the 17. of Ihon shall suffice vs for all,
where it is said: I haue declared thy name
vnto the men whom thou *Gauest* me, thine
they were & thou *Gauest* them me. I pray
not for the world, but for them whome thou
hast *Giuen* me. Holy Father keepe them
whome

Ver. 6.

Ver. 9.

Ver. 11.

D. Babington, at Paules crosse.

5

whome thou hast *Giuen* me. Them whom thou *Ganest* me, I haue kept. *ouer & ouer* repeating this word you see, & euer by the same noting Gods election of his seruants and childzen apointed to be saued. Therefore this exposition is plaine not onely by testimonies of interpzeters, but by conference & witnesse of scriptures themselues.

Ver. 12.

So then the doctrine of Gods election is the first point that to day we are occasioned by this text to speake and heare of, it being ment by y^e word *Giuing*, as I haue shewed.

A doctrine as you well know, that both heretofore hath, and euen yet still is of ignorant minds auoided as a dangerous doctrine, iudged not fit to be spoken of, except it be in schooles, and charged with many wicked inconueniencies as flowing from y^e affirmation thereof. The Epistles of Prosper. and Hilari prefixed, befoze the bookes of Austen. *De predestinatione sanctorum* will iustifie what I say, in steede of many mo, which might be brought. What others of later time, & especially Papists haue both written and dayly speake, would be tedious to obserue.

Whatsoever they were, or are, olde, or new, this is most certaine they consider not

B.iii.

Either

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151.10V Either y^e dutie of gods ministers & childrē.
Or the great euidence of Scripture for
this doctrine.

Or y^e sweet vse of it to mani special purposes
For all these do show, that the doctrine
in no case is to be auoyded, but both spoken
and heard of, as occasion shall serue, to
Gods great glozy and his true seruants
sweete comfort.

Our dutie
bindeth vs
to cōsider
this doctr.

And first for our dutie, thinke of it I
pray you, Surely it is this. *Ut arcana non
inuestigare, ita reuelata non occultare & sup-
primere.* As not to search the secrets of God
which are not reuealed: so not to suppress
and hide what is reuealed. For so teacheth
vs Moyses if you remember, when he saith,
The secret things belong to the Lord our
God, but the things reuealed belong to vs
and to our children for euer, that we may
do all the words of the lawe.

Deutro.
29.29.

A second
reason.

Again it is our dutie to esteeme of the
Lord and his word thus, that as he hath
omitted nothing that is needefull to be
known, so hath he laid downe nothing, but
what ought to be known and is most pro-
fitable. But he hath laid downe this doc-
trine of our election, therefore necessary to
be taught and looked into of all men.

Thirdly,

Thirdly, it is the dutie of all faithfull ministers to preach the gospel wholie to Gods people and to deliuer vnto them euen all the counsel of God: But this doctrine is a part of the contents of this booke of God, therefore to be deliuered to Gods people as occasion shall serue, or else we do not our duties. A third reason.

And least any man should distinguish of Gods people, & say some be learned, some be vnlearned, the one may be thus preached vnto, but not the other, consider I pray you the words of our Saviour Christ, Go preach the gospel, *Omni creatura*, To all creatures, evidently giuing the simpler sort as good right to the whole doctrine of his word, as the better, and the vnlearned as the learned. Which y^e faithfull Apostle well knew when he saide: I am a debter Ro. i. 14. both to the Græcians and Barbarians, both to the wisemen and to the vnwise.

If any man will say: yet a care must be had of mens capacities, and of edification, I confesse it willingly, and therefore haue alwaies added (as occasion serueth) that is, as shall be fit for y^e people, to whom we speake, going by degrees in all our doctrine, as may most profit, and euer so

berly and carefully keeping within the limits of the word. But utterly to suppress and alwaies to auoyd any truth reueled in the booke of God, or by name this truth of our election and predestination, I say it is not lawfull, but the contrarie a parcell of our bounden dutie both to God, our selues, and our brethren.

Evidence
of Scrip-
ture.

In the second place, they consider as little the evidence of scripture for this doctrine as they haue done before our duties. For I may boldly say there is no one thing more plainely and fully testified in the word then this is, being often iterated and beaten vpon in sundry places. That a thing often spoken of might at one time or other be duclie marked and bozne away. First, the doctrine, then the branches.

First for
the doct.

The doctrine it selfe is layd downe in this sort. That as the clay lyeth before the potter to be vsed and handled, disposed of and formed as shall please him: so were all men at the first before the Lord in his eternall counsell, to receiue an ende or vse according to his will, to life or death, to honoꝝ or dishonoꝝ, to saluation or damnation, to heauen or hell. In which good pleasure of his (euer the rule of right) he hath

dis-

disposed of some, one way, of some another.
 It being his glory in his house also, to haue
 vessells of diuers sortes and not all to one
 vse. Of many scriptures some few shall
 serue. First the testimonie of the Apostle
 who saith to the Romanes, That whome he **Ro. 8. 30.**
 hath predestinate them also he called, and
 whome he called them also he iustified, and
 whome he iustified, them also he glorified.
 Boldly auouching this doctrine which some
 make so dangerous with all the degrees &
 sequells of the same. In the 9. Chapter he **Ro. 9. 22.**
 maketh expresse mention of Vessells of mer-
 cy prepared to glory, and vessells of wrath
 prepared to destruction. To the Ephesians **Eph. 1.**
 he saith, He hath chosen vs in him, he hath
 predestinate vs to be adopted, &c. In the
 Gospell see often two sortes of men, one to **Mat. 13.**
 whome it is giuen to vnderstand the secrets
 of the kingdome of Heauen, an other to
 whome it is not giuen, one sort to whome
 it shalbe said Come ye blessed, an other **Math. 25.**
 sort to whome it shalbe said, Go ye cursed.
 Behold againe saith olde Simeon: This **Luke. 2. 34**
 childe is apointed for the fall and rising of
 many in Israell. Therefore two sortes there
 are in this counsell of God, one must rise &
 the other must fall, being so apointed. Esau
 B. v. and

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and Iacob, Peter and Iudas with the two
thieves at the death of Christ, & many mo,
declare thus much in example to vs. God
hath loued, and God hath hated, God hath
elected and God hath reiected, God hath sa-
ued & God hath cast away for euer. Still
but in iustice whatsoeuer he doth, without
wrong to any all being his owne.

Ro. 9.

De verbis

Apost.

Ser. 20.

Now if any man will not stay here,
but will search further, and aske a reason
of this the Lords doing, why he reiecteth
any, all being equall his workmanship and
alike by nature, to these the wise and so-
ber Apostle answereth no other wise, but
he willed because he willed. Noting there-
by that his will should content vs, which
he hath reuealed, without any reason which
is not reuealed. And if it do not, then heare
I pray you what Saint Austine saith to
such curious inquirers: *Tu homo expec-
tas a me responsum, & ego quoque homo sum.
Itaque ambo audiamus dicentem: O homo, in
quis es qui responsas deo, melior est fidelis igno-
rantia, quam temeraria scientia. Quare merita,
non inuenies nisi penā, O altitudo. Petrus negat,
latro credit. O altitudo. Queris tu rationem, ego
expauescam altitudinem. Tu ratiocinare, ego
mirabor. Tu disputa, ego credam. Altitudinem
video*

video, ad profunditatem non peruenio. Paulus
inscrutabilia vocat, tu vis scrutari, ille inuesti-
gabiles vias eius, tu vestigas. Cui responsio ista Despir.
displicet, querat, doctiores, sed caueat, ne inue- & lit. cap.
nias presumptores. Thou O man lookest for 34
 an answere of me, and I my selfe am also a
 man. Therefore both thou and I, let vs har-
 ken to him that saith: O man who art thou
 that disputest with God? Better farre is
 faithfull ignorance, then rash knowledge.
 Seeke for merit, thou shalt finde but punish-
 ment. O depth. Peter denieth, the theefe be-
 leueth. O depth. Thou seekest a reason of
 this, I will treble at the depenes. Thou rea-
 sonest, I will wonder. Thou disputest, I will
 beleue. A depth I see, to the bottome I can-
 not come, Paule calleth them the vnsearch-
 able waies of God, & thou wilt search the.
 Whosoeuer is not satisfied with this aun-
 swere, let him seeke for one better learned
 then I am, but let him take hede that he
 finde not a more presumer. Thus much
 may suffice for the doctrine it selfe that it
 is euident in the scripture.

Concerning the bzaunches of it, as e The cause
 uident againe is the word for the same, and of electio.
 first for the cause. It telleth vs plainelie
 that we are chosen according to his good
 will

Ephese.1.

5.

Ver. 4.

1. Cor. 7.

25.

Ro. 11. 5.

Ro. 4.

Aug. in

Ihon. 6.

1. John. 1. 12.

will. His will I say and not our will or yet worke any manner of way. That we should be holy, saith the Apostle, not because we were holy, making our holynesse an effect flowing from election, not election from, or for our holynesse. With which Saint Austine agreed when he said: *Prædestinatio est preparatio beneficiorum Dei.*

Prædestination is a preparation to all the benefits of God. I haue obtained mercie saith the Apostle to be faithfull, not because I was faithful, or would be in time.

Againe to the Romans, There is a remnant according to the election of grace, of grace, I say, and marke it, he saith not of merit, or for merit, for grace excludeth merit, as the Apostle plentifully p^roueth,

Ro 4. And Saint Austine plainly confessed when he saide, *Gratia non est ullo modo, nisi sit gratuita omni modo.* It is not grace any way except it be free euery way. And againe writing vpon these words in Iohn: *Nisi pater traxerit,* except the father draweth:

Cur autem traxerit & non duxerit? Ne ullam precedere nostram voluntatem aut meritum credamus. Why saith he except the father draw him and not except the Father guide or leade him? Surely for feare wee

should

should think by so speaking that some will of ours or merit went before.

3 Plaine againe is the scripture for the The stabi-
firmenelle and stabilitie of this decree of litie of our
God, as by many places might be showed. election.

Writing vnto Timothie the Apostle saith
thus in plaine words : The foundation of 2.Tim.2.

God remaineth sure, sure I say and marke 19.

it, hauing this scale, the Lord knoweth who
be his. To the Romanes he saith thus, The Ro.11.25.

gifts and calling of God are without repen-
tance, that is without change or alterati-

on. It may appeare vnto vs also most eui-

dently by this argument. If whatsoener A reason
befalleth the wicked, still befalleth them proouing
to their damnation, being so by theyr the stabi-

great wickednesse peruerter, and whatso- litie of
euer befalleth y godly still turneth to their Gods de-

good, then is the decree of God for the life
of some, and death of other some, most sta-

ble and firme, but this is so, if you marke
particulers, therefore the conclusion fol-

loweth. For perticulers, name what you
will, be it neuer so good, yet to them that

be reprobates still it is a fall. The gos-
pel of God, how sweete, how good, how pro-

fitable : yet to the wicked it is a saueur 1.Cor.2.
of death vnto death, and not a saueur of 16.

life

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life vnto life . The long suffering of God,
how gracious, how good, how woꝛthie praise
and thanks foꝛ euer . Yet vnto the wicked
it is made an occasiō to harden their harts
to presume in sinning, & to heape vp moze
and moze wꝛath against the day of wꝛath
foꝛ body & soule. Christian libertie, what a
blessed grace of God is it? Yet of the wick-
ed it is turned into wantonnesse, & made
an occasion of great offence . The Supper
of the Lord, what a swete Sacrament is
it, full of comfort to y^e godly, to the increase
of true faith in them, yet the wicked eate
& drinke it vnwoꝛthely to their owne dam-
nation, and regard not as they ought the
Lords bodie. What should I saye? Is not
Christ himsele our deere and blessed Sa-
uiour good, and full of life and saluation to
all that beleue? Yet euen this Lambe of
God, & sonne of the most high to these cur-
sed castawates is a stone to stumble at & a
rock of offence, they being disobedient and
euen ordeigned to this thing . Finally in a
woꝛd: vnto them that are defiled and vn-
beleuing, nothing is pure, but euen their
minde and consciences are defiled . Con-
trarywise to the godly which are pure, all
things are pure, and euen all things, all
things,

Ro. 2.4.

Galat. 5. 13

1. Cor. 11.

1 Peter.
2. 8.

Tit. 1. 15.

Rom. 8.

D. Babington, at Paules crosse. 15

things, I say, worke to y best to them that loue God. Pea saith Austen *Ipsa etiam peccata*. The very sinnes & falls of the godly turne vnto their good some way or other, though thereby they may not be imboldned to offend. Therefore we see how firme this decree of God is, the wicked cannot be saued turning all things to their wo, and the elect cannot finally be cast away, reaping through the assisting grace of Gods spirit good from all things that befall them.

* For number and knowledge of God of these his elect and chosen, the scripture againe is not silent, but telleth vs thus much, that the haire of our heads are numbered. Then certainly our persons. God knoweth who be his. Then certainly he knoweth the number, and the number is certaine. Our names are written in the booke of life. Therefore we are knowne and the number is certaine. He calleth his by their names therefore he knoweth them, both who they are and how many. With which proofes and many mo that might be named Saint Austen ioyneth when he saith. *Prædestinatorum ita certus est numerus ut eis nec addatur, nec minuat*. The number of the elect is so certaine, that neither

* The number of the elect and knowledge of them in God.

Luc. 12. 7.

1 Tim. 2.

19.

Luc. 10.

20.

Iho. 10. 13.

Aug. de

Cor. &

addition

Gr. to. 1.
cap. 12. 13.

Knowledge
in vs of
the same.

Thon. 16. 9

The se-
cond rea-
son.

addition can be made vnto them nor dimi-
nution from them.

Lastly the word instructeth euen vs al-
so to knowe and to beleue this matter
in perciculer of our selues. For the Spirit
shall rebuke the world of sinne saith Saint
Ihon, because it beleueneth not, and what is
it to beleue, but in my soule and consci-
ence to be assured, that Christ died, not
onely for others, but euen for me, and that
by his death and passion, as well I my selfe,
my poore body and soule shalbe saued, as
any others? And what is this I pray you,
but to beleue that amongst others, & with
others, & as well as others God hath cho-
sen you to be an heire of his Kingdome?
Want this faith in your selfe, & the place
I aledged saith the spirit shall rebuke you,
and as many as want it, for sinne because
ye do not beleue this. Therefore we are all
bound you see euen by the will of God to
beleue our particuler election & predestina-
tion, & he that doubteth or wauereth must
be rebuked, and is rebuked euen of Gods
spirit for so doing. Why againe should so
much, and so many things be spoken of the
mercie & goodnesse of God as is in scrip-
ture, but that you & I, and all flesh should
catch

catch hold of it, and conclude out of þ same,
that to vs particularly such & so euer God
wilbe. Looke we then at the light of þ word
of God both for election, for þ causes of the
same, for the firmenesse & stabilitie of it, for
nũber & knowledg in God in our selues,
and see whether these mad men that cannot
away with this doctrine of Gods election,
do not oppose themselves directly & plainly
against the euidence of Gods holy & sacred
Scriptures, straining against the streame,
and kicking against the prick to their fear-
full confusion if they leane not. The third
& last thing which I said they oppose them-
selues against, is the sweet vse of this holy
doctrine which it yeldeth sundry waies to as
many, as rightly with vnderstanding me-
ditate vpon it. As first by confirming most
strongly this feeble faith of ours against
despayre when troubles & crosses do euery
way beset vs, & as it were ouerwhelme vs.
For truely may it be saide of the afflictions
often of the godly as one saide of an other
matter *πένος πένος πένος πέρι* one labour
begets an other, one sorow followeth an o-
ther, & whosoener will liue godly in Christ
John must suffer persecution, the troubles
of the righteous being many. But feare not

The first
vse of this
doctrine.

Lucke. 12.
32.

18 A Sermon preached by

little flock saith our Saviour Christ, for it is your Fathers will to giue you a kingdom, as if he should say whatsoeuer befalleth you bitter in this world, dispaire not, but comfort your selues and soules with this that you are of the flock, that is elect & chosen for a kingdome which your fathers will is to

Lucke. 10. out all faile to giue you. Reioyce that your
20. names are written in the booke of life, that

is, stay your selues vpon your election ever
Ro. 8. 33. & feare not. Who shall lay any thing to the

charge of Gods chosen? it is God that iusti-
34. fieth, who shall condemne? Who shall sepe-

rate vs from the loue of Christ? shall tribu-
35. lation, or anguish, or persecution, or famine,

or nakednesse, or perill, or sword? No I am
38. perswaded that neither death nor life, nor

Angells, nor Principalities, nor powers, nor
39. things presēt, nor things to come, nor height
nor depth, nor any other creature shal be able

to seperate vs from y^e loue of God which is in
Christ Iesus our Lord. *Sed superatis omnibus*

pro cellis, tandem in portu &c. But all storms &
waues of wo being passed ouer & well bro-

ken of, at last in y^e quiet haven of euerlasting
comfort I shall haue my rest for ever & ever.

In a word, how can a man dispaire of Gods
mercies in due time, that findeth his election

in

D. Babington, at Paules crosse. 19

in the meane tyme. Swæte therefore ever
against finall feare is this doctrine.

Secondly, it cōleth and quençheth the Another
vsc.
proud puffed of sinfull flesh, telling vs that
be we neuer so mightie, neuer so Honoꝛa-
ble and high by place and calling in the
woꝛld, yet we were made of the same masse
and mould that the poorest man and most
wretched caitife to see to in the woꝛld was,
we haue stode before the potter no better
matter then he, to receiue a choise to such
vse and ende as might please him. What
difference is in vs (if any be touching elec-
tion) it hath come by mercy and not from
merit, therefore no pride, but thankes, no
disdaine of any, but humilitie toward all,
and euer in our selues bewtififieth & adoꝛ-
neth vs most. He that gloꝛyeth, let him glo-
rie in the Lord, saith this doctrine of electi-
on. For fauour in God is the fountaine of
our grace whatsoever it is that we reioyse
in. Shall I hoyle sayle and looke bigge vpon
others, when onely by grace I am that I
am: It may not be.

Thirdly, it filleth our hearts with a fee- A third
vsc.
ling of loue in God towards vs, that is
sweete then honey or the honey combe, and
doyleth our soules to loue againe, except we
be

18 A Sermon preached by

little flock saith our Saviour Christ, for it is your Fathers will to giue you a kingdom, as if he should say whatsoeuer befalleth you bitter in this world, dispaire not, but comfort your selues and soules with this that you are of the flock, that is elect & chosen for a kingdome which your fathers will is without all faile to giue you. Reioyce that your names are written in the booke of life, that is, stay your selues vpon your election ever & feare not. Who shall lay any thing to the charge of Gods chosen? it is God that iustificieth, who shall condemne? Who shall sepe-
 34. rate vs from the loue of Christ? shall tribu-
 35. lation, or anguish, or persecution, or famine,
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wretched caitife to see to in the world was,
we haue stode before the potter no better
matter then he, to receiue a choise to such
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difference is in vs (if any be touching elec-
tion) it hath come by mercy and not from
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our grace whatsoever it is that we reioyse
in. Shall I hoyle sayle and looke bigge vpon
others, when onely by grace I am that I
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Another
vse.

Thirdly, it filleth our hearts with a fee-
ling of loue in God towards vs, that is
sweeter then hony or the hony combe, and
logeth our soules to loue againe, except we
be

A third
vse.

20 A Sermon preached by

be dead, yea to loue most earnestt according to the mercie that we haue tasted of. Some shadowing of it we may see in men, that stand all condemned iustlie for matter of trespassse committed, and expect a sentence of bitter death accordingly. Let the Prince in this case release one, pardoning in mercie and giuing life, when paritie of trespassse called for equall punishment: O how leapeth the hart of that released one, when he knoweth it, crying mercy mercy, O sweetest mercy how bound am I for this release. Can I loue, can I thinke, can I honor euer condignly the fountaine of this fauour towards me? I cannot, I cannot, and therefore I will dye with this O mercy above merit and hope of requitall in me. So it is in our election where onely grace hath made the difference & saued vs. The loue is great we cannot but see it, & what is due we may not deny it. If all loue desire loue againe, God forbid but such loue should be euer thought of as the Lord inhableth.

Cupit om.
nis dilec-
tio reda-
mari.

A fourth
vie.

Fourthly, it prouoketh vs to all good works, we neuer think obediene to much, & redounneth to the good liking of him & thus hath loued vs. If men in this world shall
rede

steede vs any way, how wish we, how will we, how care we, how seeke we to do the thing that may content, & auoyd the thing that may offend them: what comparison is there betwixt the loue of men, and this loue of God towards vs befoze the world was made? Can then the knowledge and true regard of it be without fruite in our conuersation? It cannot be.

Fiftly, it stayeth vs against offence that wold grow by such as fall away, if this wer not. For it telleth vs some stand in shew, and some stand in truth, some stand for tyme, and some stand for euer. If any had bene of vs saith y^e Apostle Ihon. They would haue continued with vs. Feare we not therfore when men start aside, but stand we fast whosoever shake, remembzing wel that all being not apointed to the end, they neither are apointed to the meanes.

Lastly, most sweetly this doctrine of our election profiteth vnto patience, telling vs, y^e no tyranny in this cursed worlde, no malice noz moods of mortall men, can, oz shall ever preuaile beyond the limits and lists of his counsell, y^e hath decreed their pitch. And therfore indure it, and indure it patiently, for he moderateth. This comforted the Apostle

Act. 4. 27.
38.

possibles for their Lord & master in that notable place of the Acts, worthy reading a thousand times. O Lord say they against thy holy Sonne Iesus, whome thou hadst appointed, both *Herod* and *Pontius Pilate*, with the Gentills and the people of Israel gathered themselves together. But what could they doe? Surely they haue done nothing, but what thy hand and thy counsell had determined before to be done. This comfort our Saviour himselfe pleased to apply to himself against the cruel enemy lifting himselfe vp, & vāting as though he had all power of life & death against our Saviour. Thou couldst haue no power against me saith he, except it were giuen thee from aboue. True in the head, and true in the members, ever to our great stay and comfort. These and such like are y^e fruits of this doctrine of our election. Which they neuer tasted, nor ever knew, that so wickedly condemne it. Let it suffice that we seele it to the prayse of God & our comfort, and let them perish with their error, that so cast away a doctrine of such heauenly vse, if they will not repent and be perswaded.

Caills a-
gainst

Away then with those cursed Caills that lye by & downe against this doctrine.

For it is holy, it is sweete, it is the Lordes. It maketh no man set all at six and seven as carelesse what he doth, saying if I be predestinate to be saued, I cannot be damned, and if I be apointed to death I cannot be saued. But contrarywise it maketh men rather carefull to vse meanes, as knowing that the decree of God taketh his effect by meanes. And therefore such as rightly vnderstand this doctrine & cary in themselues a care not to speake prophanely of any truth of God, howbeit they knowe that the decree of God standeth cuer in it selfe vni-
changeable, and cannot be altered, yet looke they not at that, but at the meanes that God hath apointed all men to vse, either for the obtaining, or auoyding of any thing wished, or feared. And those meanes they vse with all care and diligence, seeking the ende by the way ordeyned, & not any way made retchlesse in the meanes by the end. As for example, that I may be plaine. Rebecca knew that God had apointed her sonne Iacob to liue, & to be a greater man then Esau, because God himselfe had tould her, that he would make two mightie nations of her two sonnes, & the elder should serue the yonger, yet did she not conclude

Gods pre-
destinatio.

The first
obiection.

heerebpon as these men do, that therfore it
 skilled not what she did when Esau threat-
 ned to kill Iacob, for being appointed to liue,
 he could not be killed. But contrarywise
 she most carefully deuised, and most speede-
 ly vsed meanes to keepe him from danger,
 by sending him away to her brother Laban
 till Esau his anger should be aswaged.
 Knowing as I say that the decree of God
 did not preiudice meanes, but rather binds
 vnto the same, as being to take his effect
 in time by the same. And so she ran not
 rashly to the counsell of God as these
 men doe, but looked what her owne dutie
 was and vsed that. By which meanes her
 Sonnes both liued, and all came to passe
 well as God had decreed. Take an other
 example as plaine as this. In the Acts of
 the Apostles we read that Paule and his
 company were in great danger vpon y sea.
 In so much that they were faine to throw
 all their lading out, and in the end the ship
 burst in two. Before the extremitie of the
 perill, God, that is euer carefull to comfort
 his by his Angel, in y night forgetould Paule
 of all y should happen, had him not feare,
 for he should escape, and for his sake all like-
 wise that were with him which were in
 num

Act 27.

number 276. soules. Here was Gods counsell known, his decree and purpose revealed, which Paule beleued, and exhorted all the most firmly to be persuaded of. What now? Did Paule vpon this conclude, as these men speak, why then it skills not what we do. For God hauing determined to saue vs, we cannot be drowned. No such matter, but leauing y^e decrees of God, looketh streight at the meanes that must be vsed, the industrie of y^e Mariners, who wold haue stolne away, had not Paule prevented them & the strengthing of their bodies by taking some meat. Which being don, such as could swim threw themselves first into the Sea, y^e getting to land, they might helpe others, & the rest on boards and broken peeces of y^e ship came all safe to shoze. Thus did meanes effect Gods purpose, and not Gods purpose known of Paule, hinder the carefull vse of meanes in him or the company.

ver. 30.

A third example, if you will, let vs adde to these two, as pregnant to our purpose, as either of the. Our Saviour Christ himselfe in his youth was sought for by Herod Math. 2. to haue bene slaine. Yet God had appointed him to liue and to effect the worke of our redemption. So in respect of Gods decree it

was not possible & Herod should hurt him, doe what he could. What then? would God haue this counsell of his a cause of securitie or neglect of meanes in Ioseph the reputed father of our Saviour? No. But his owne selfe willetb him in a dreame by his Angel to take Mary and the Child and to flye into *Egypt*, there tarying till he should bring him word which Ioseph dyd, & so by vse of meanes preserved him, whom yet God had apointed to liue from euerlasting, do Herod & all the world what they could. Did Mary hinder Ioseph from vsing these meanes, say ing to him, tush, do not we know what God hath apointed this Child vnto? Did not I heare what the Angell said to me when I conceiued, what the Shepherds & wise men said when he was bozne, what Simeon and Anna sayd at my Purification (all which things Mary layd vp in her hart saith the text) therefore let Herod doe what he can, Gods apointmēt must take place, & cannot be preuented by his malice, though we sit still and flye not at all. Did, I say, Mary thus reason, or thus hinder him? Nothing lesse. And therefore learne we euer by this example the true dutie of Gods children, & the right vse of the doctrine of gods predestination.

Lucke.2.
51.

stination. Surely it is this, that whatsoe-
 uer the decree of God is, we euer pitch our
 owne eyes vpon the meanes that God hath
 apointed, knowing that as he hath apoin-
 ted vs to the ende, so he hath prescribed a
 way to come to the same by. If I wilbe sa-
 ued I must doe this, if I will not be dam-
 ned, I must auoyd that. So you see did Re-
 becca, Paule, God himselfe for his Sonne
 Christ, and all that euer feared God, & vn-
 derstode this doctrine since the world be-
 gan. So doe we our owne selues I doe not
 doubt at this day, carefully working our
 saluation with feare & trembling by hea-
 ring the word, receiuing the Sacraments,
 and folowing the course prescribed in the
 word to such as wilbe saued. Making the
 determined counsell of God in predestina-
 ting vs to life, whereof in our consciences
 we feele a sweete assurance, the ende of this
 our obedience, a comfort against our im-
 perfections whē we cannot do the good that
 we would, and therebpon Satan seekes to
 terrifie vs, and in a word rather a chiefe
 cause to incourage vs to the vse of meanes,
 then any way to make vs negligent in the
 course of good liuing. Let prophane persons
 doe what they will, and say what they list,

28 A Sermon preached by

as both woꝝks and woꝝds be vnſanctified,
yet thus both doe & ſay the godly, whome
we are to ſolow. If ſoꝛ the abuſing of this
doctrin by ſome, the doctrine it ſelfe muſt
be reiected, then muſt y^e whole woꝝd it ſelfe
be alſo prohibited, becauſe that vnto ſome
it is a ſauour of death vnto death, as often
as it is either read oꝛ preached. But God
foꝛbid. Let ſinne be ſinne in them that a-
buſe it, and truth be free foꝛ them that will
learne it. Maينه then is this obiection, I
hope you ſee againſt gods predeſtination,
that it maketh vs careleſſe what we doe.
Surely it maketh vs moſt carefull as I
haue ſhewed. And let this ſuffice.

Why but if I did nothing yet I ſhould
be ſaued, being apointed to be ſaued, and if
I do neuer ſo well, yet I ſhalbe damned, be-
ing apointed therevnto.

Be not deceived. Being apointed to be
ſaued, it is not poſſible that you ſhould do
nothing. For as well you are apoynted to
the meanes, as to the end, which apointmēt
is effectual euer as examles haue ſhewed,
& no example can be ſhewed to y^e contrary.
For as predeſtination hath ſolowed vpon
loue in God, ſo doth calling ſolow predeſti-
nation, iuſtification ſolow calling, & ſanc-
tification,

Read
this
upon
this
objection
and
reprobation
carefully
for it is
a
notorious
point
and we
not with
it so
lost
it

tification, which is this vsing of meanes
that I speake of, solow iustification. Will
at the last we come to glozification. You
knowe it is the Apostles cheyne to the Ro- Ro.1.8.
manes. Contrarywise if a man be apoynt-
ed vnto death and a reprobate, it is neuer
possible that his deeds should be good in re-
spect of him selfe but alwaies there wilbe
some secret poyson in them as was in Iudas
care for the poore when he would haue had
the oymntment sould, beare they neuer such
a glosse to the eye of the world. And there-
fore that againe is but an erro2 that men
shalbe damned do they neuer so well, being
apoynted therevnto.

Well Sir, then may you say, this is al- 2. Obiecti-
so that which maketh against this doctrine on
which you now handle, that it seemeth to
iustifie or excuse the wicked, who are not a-
ble to do other wise the they do, being mark-
ed of God vnto perdition, & therfore should
not as it seemeth be punished, for that which
they cannot chuse but commit.

Neither in this againe let vs be decey-
ued. For to sinne necessarily, and to sinne
constraynedly are two things, farre differ-
ring one from an other. The reprobate
they sinne necessarily in respect of Gods de-
cret,

crée, but yet they sinne not constreynedlie, or by force thereof at any time. For then might their punishment seeme somewhat hard. But there is in them knowledge many times when they sinne, will, delight, & anger if they be restreyned or brydeled any way, all which are testimonies against the of the iustice of their punishment, fully convincing them in their consciences, and accusing the, & clering this doctrine of Gods decree from being any compulsion to them to transgresse euer. Let this cauill therfore also cease, and this holy doctrine stand still vndefiled in our eyes.

The 3. objection.
The doctrine of predestination is not so high. &c.

Thirdly, it is not so high, mysticall, obscure & hidden, if it be soberly intreated of and within the limitts of the word, but that it may be vnderstode with profit and comfort of a reuerēt minde. Witnesse here, of all that I haue now saide of the points & seuerall members of this doctrine, so euident, and plaine and easie, as we cannot desire a greater light. If any thing be obscure in it, or hard, yet may not that cause all the rest to be reiected, as Austen truely testified when he said: *Numquid negandum quod apertum, quia comprehendere non potest quod occultum?* Must we therefore deny what is plaine

playne and manifest, because we cannot comprehend what is hidden. Thus doe we see the vanitie of mens cauills against this sacred truth of God, and whatsoener else is brought of any man against it, falleth as these with the light of truth, when they are considered and compared with it. And let thus much suffice for the first point.

The 2. part. *Venit ad me.*

Commeth vnto me.

Venire ad christum est christum fide amplecti, & locum dare veritati. To come vnto Christ, is to embrace him by faith, & to giue place to the truth, saith one. *Quod dedit mihi pater, (scilicet) per predestinationem, venit ad me (.s.) per fidem.* What the father hath giuen me (to wit) by predestination, that commeth vnto me (by faith) saith an other, as we hard befoze in the beginning. *Quid est, qui ad me venerit, nisi qui se mihi certa fide dederit.* What is this, he that commeth vnto me, but he that giueth himselfe vnto me by assured faith, saith a third. By all which, and many mo, that I could aledge, we see the sense is thus much, as if our Saviour should haue saide, all that the father giueth me

me by his election to life, those come vnto me by faith, that is, those lay hold of me, and embrace me by true beleeuing in me, & testifie that sayth by fruits of the same dayly, as God inableth. Which evidently confirmeth that which I sayd befoze, that the cause of election is in God, not in man. For here we see beleeuing floweth from gods giuing, and not gods giuing from our beleeuing. Therefore is true faith called *Electorum fides*, the faith of the elect, because it is in none but in them, & springeth euer from this fountaine. As many as were ordained to eternall life beleued, saith the Apostle. Making ordayning first, and beleeuing second. The like doth that golden cheyne testifie in the eight to the Romans, and many places mo.

Tit. 1. 1.

Act. 13. 48.
Ro. 8.

How to
know whe
ther we be
the chil-
dren of
God, or
no.

See then (beloued) in these words giuen to vs by the Lord Iesus our Saviour himselfe a sure token & a true way to know whether we be the children of God or no, and stand in a comfortable estate, if God should call vs herehence. Surely if we be come vnto Christ by a true faith, working to holy life, then are we sure by Christs owne words, who is truth it selfe, that we are giuen by the Father, that is chosen and elected

elected to eternall life, and cannot perish. And that the Lorde would haue vs marke this and make a tryall of our selues by it, his very spech declareth. For he could haue sayde as easily (every one that is elected is giuen vnto me, as all y is giuen me cometh vnto me,) but that by the former no light had broken out to vs, wheras by the later we haue a most plain signe. Looke we then earnestly at this marke, & see if we be commers, & commers a right vnto Christ. For Iudas came, and that with both lowly & louely behauiour out ward, but his drift was naught & no lesse then treason. In the 7. of Ihon some came to Christ, but they came to intrap him. In this present chap. they came to Christ & that by flocks, but it was for loanes and not for loue, as our sauiour telleth them. The Capernaïtes also both came and saw as others dyd, but they belæued not. Many amongst vs come to Church, Sermons & Lectures as others, to the good comfort of men that see no more then what is without, but God knoweth secrets, & the ende of all mens conning. Certaine it is that euerie conning prometh not a giuing of God, & therefore looke we about vs. It is no smal dutie of a Chri-

D'uers
 sortes of
 commers
 to Christ.

Lamen. 3

40.

2. Cor. 13

The de-
grees of
our estate
to be obser-
ued of vs.

Christian man & woman to be carefully harted
and sharply sighted, to see into themselves
how they walke & liue, and are like to dye;
when the tree falleth, & so shall lye, till the
iudging daye. For the spirit often beateth
vpon this as a needefull thing. Let vs search
& trye our wayes saith y^e Prophet Ieremy.
Proue your selues whether you be in the
faith or no, saith y^e Apostle, with many such
like. Many haue thought too well of them-
selues, and found it too late. Here is a di-
rection befoze our eyes. If we be Gods,
we are elected & so giuen to Christ as men
that shall not perish but be saued in him &
by him eternally. This election shall ap-
peare to vs by comming to Christ, For all
that y^e Father giueth, commeth to him, sayth
this text. This comming to Christ is by
faith. What faith? By a true & liuely faith.
And how is that knowne? Euer by fruits
as fire by heat. Here then is y^e point. Our
fruits shew our faith, our faith shewes our
comming to Christ, and our comming to
Christ in this sort sheweth our election by
God to eternall life. Fruits then are all,
which what they are this daye in many of
vs that professe the gospell religiously, as
men set here befoze the maiestie of God, &
the

the burning brightnesse of his pearcing eyes, let vs all consider in the secret soules and consciences of vs.

May that fearefull strange and monstrous pryde in aparell that this daye appeareth and eateth vp this lande, testifie vnto the soule of any man or woman delighted with it and in it, that they are come to Christ: did euer any in the world proue his election by this fruit: we know no. We thinke no, euen as we sit now, and yet we feare not. Herod was royally robed, and dreadfully perished. The rich glutton with his costly purple & fine linnen was a castaway. And had not vantage of aparell saith Gregory bene a grieuous sinne: *Nunquam sermo dei tam vigilantiter exprimeret quod diues qui torquebatur apud inferos bysso & purpura indutus fuisset.*

Pride in
aparel no
proof y we
are come
to Christ

Greg. ho.
vlt. in euā.

Neuer would the word of God so carefully note, that this rich man tormented in hell was in his life time clothed with purple & fine linen. So saith he else where, if pryde in aparell were not most sinnefull, neuer would Christ so haue praised Ihons meanesse and plainnesse in aparell, or the Apostle haue exhorted women to beware of bordered haire, &c. By the prophet Sophony

Hom. 6.

Sopho. 1. 8

the Lord saith. He will visit all those that go in strange apparell: meaning the courtiers as the marginall note saith, which imitated other nations in their apparell.

If the Lord threaten punishment, iudge in a feeling hart how he liketh it. Saint Ie-

Hier. epist.
ad Latian.

rom noteth an example of his punishment in a noble woman in those daies, who decking and painting up a yong mayde that was her Neece with Jewels in her haire and such like trimmings, by and by had both her handes withered, and shortly after dyed, concluding vpon it. *Sic gemmas & pretiosissima ornamenta Christus defendit.* So doth

Grego.
1. 1. 1.

Christ defend pretious stones end gaye clothes. God forbid all hands in these daies, that are busied in such drelling of haire and hanging on of oznamets aboue that which is fit, should tast of such iudgemēt, yet feare beloued, and thinke of this example in the middest of your deckings. For God may shew his wrath if it please him in a moment. Cyprian sayth profitably. *Tormenta paucorum exempla sunt omnium.* The punishment of one is an example for all. And with the wise it is so. Apparell sayth the

Eccle. 19

wise man sheweth what manner of person one is, as doth also gesture, and laughter.

Then

Then vaine apparell saith we are vaine,
proud apparell, proud, wanton apparell,
wanton, &c. So that where we might hap-
pely seeme at least to be good, vertuous, &
honest if our apparell were modest, though
in deede we were starke naught, by this
meanes it commeth to passe that we can-
not so much as seeme to be good, or be once
but imagined to be vertuous. For thy ap-
parell sayth the wise man which is subiect
to all mens eyes publisheth as with a tru-
pet that thou art as it is, prodigall as it is,
proud as it is, wanton & garish as it is, vaine
as it is, & in a word starke nought as it is.
And what a trumpet is this to beare about
one: if we considered it. Surely if it be a
shame to weare a paper on my hat at West-
minster hal to declare what I haue done, it
is as reprocheful to weare a vaine garment
on my back, to pull all mens eyes vpon me to
read in capitall letters what a persō I am.
That the God of heauen would so change
the harts of men and women by his holy
spirit, that these back papers, (I meane
apparell in excelle) might be as odious in
our eyes and harts, as those hat papers
be at Westminster, without doubt, beloued,
they doe tell vs foule tales of vs in their

Such as
our appa-
rell is such
are we.

More this
will

A vaine
garmēt is
like West-
minster
papers.

Back pa-
pers & hat
papers. or
more
of this
kind

Note this
well.

kinde, as those do. I could finde in my hart to spend all the time against this sinne, if I knew I should profit, but other things also being to be considered I will end this matter with that pretie speech of Philip of Macedon, who hauing apointed one to be a Iudge, & hearing after that he vsed to dye or couler his beard and haire, streight way displaced him, with this speech, y he which was not faithfull in his haire, but vsed forgerie and falsehood in it, to change it frō his truth, was no way to be iudged as a man that would be trustie in greater matters. A most notable hatred in a heathen man of that which Christians dote in, and will not be perswaded of. If this argument should be vrged in our dayes, howsoeuer men escape, many women would be concluded worthy litle trust. God worke with vs and so I leaue it.

Inward
pride of
minde no
token of
our com-
ming to
Christ.

May that inward roote from whence this outward fruit most commonly floweth, to wit, an high stomack & proud minde, proue vnto any mans conscience that he is come to Christ, & so consequently an elect. So, beloued, and therefore the prophet Dauid being desirous to approue himselfe vnto the Lord as one of his, before all things pur-

purgeth himselfe from this, and saith: Lord, I am not high minded, I haue no proude lookes. I doe not exercise my selfe in matters that are to high for me &c. Making it as we all see, a filthy blot in any man that will belong to God, to be thus.

Ohy pride of minde, what hurt hast thou done and dayly yet doest to men & women ouercaried with thee? What downefalls & breaknecks hast thou brought to many?

Adam and Eue with all the world in them ouerthrowen most fearefully by pride of minde. Absolon a kings sonne by birth, and for personage so goodly a man that y^e scripture saith there was not a blemish in him from the top of his head to the sole of his foote, yet so ouercaried with inward conceipt of himselfe that the earth refused any longer to beare him, y^e heauens abhorred vtterly to receiue him, and so he was hanged betwixt heauen and earth by the haire of his head, for a spectacle of Gods wrath towards a loftie stomack, while the world endureth. Corah and his company ouercaried wth pride of minde against those whome God had exalted ouer them dreadfully perished, & out of the bowells of the earth, into which they sanke, preach to all

Examples
of such as
haue falne
by pride of
minde.

men this day to beware of pride, & of high
 stomacks, disliking their owne places, coue-
 ting greater, enuying of them y^e haue the,
 & so in spite as malecontents opposing our
 selues against them. Miriam, other wise a
 good woman had a litle spice of this inward
 pride, and it made her prattle against her
 owne brother. Which litle busie braine a-
 gainst a superio^r euen in so good a woman
 God could not, no^r would not suffer, but
 by no lesse buffet then a loathsome leprosie
 bett it & chastised it in her. The great king
 Nabuehad nezzar swelled in his minde,
 when he sayde, Is not this great Babell that
 I haue buile by the might of my power, &
 for the honor of my maiestie? and how did
 God indure it? Surely saith the text, while
 the word was in his mouth, a voyce came
 from heauen & said his kingdome was de-
 parted from him, & he should liue with the
 beastes of the fiede and eate grasse with
 oxen till this pride were abated in him, &c.
 Reade the place at large. Remember Ha-
 man, how the pride of his minde brake his
 neck. Reade the pride of Tyrus in the pro-
 phet Ezekiel, and O London take heede be-
 times. This is an arrow that flyeth by day,
 which who so escapeth is graciously bles-
 sed.

Ezek. 28. 2

Psal. 91. 5

sed. Why, but are all proud y meddle with
high matters? God forbid. For some mens
callings & gifts warrāt what other mens
utterly deny thē. And it is not meddling, but
busie meddling aboue a calling, that noteth
pride. Otherwise I haue euer liked well of
Ammonius speech, a scholler of Origenes,
which he made to Euagrius, shunning to be
a Bishop, when he was called to it. *At tu
multo grauius inquit peccasti quia linguam ti-
bi ipsi excidisti, nec conferre eam ad dei gloriam
pia predicatione euangelij illustrandam audes.*
But thou hast sinned much more greuously
in cutting out thine owne tongue & not da-
ring to vse it, to the setting out of gods glo-
ry by holy preaching. *Et ne tibi arrogare vi-
dearis gratia Dei non ueris.* And least thou
shouldest seeme to think well of thy selfe,
y wilt not vse the gifts giuen thee of God.
A golden speech, beloued, for many in these
dayes to thinke of, noting a golden meane
betwixt arrogancie and negligence. Yea,
rubbing their consciences that whilst they
would seeme to thinke reuerently of the
Ministry, defraud y church of their gifts,
for the earth is cursed that rendzeth not
crop according to seede receaued.

Episcopi
funct.
fugient.

Ve crescūt
dona sic
rationes
donorum.
Grag. A

A holow
hart to the
state, no
prooffe of
our elec-
tion.

Remēber
Rodulphe
absolued
by Greg.

The iudge-
ment of
God euer
vpon tray-
tors.

A prayer.

May an holow hart to the present state
saying as Esau did, The dayes of mourning
will shortly come, for my father Isaac, & the
will I kill my brother Iacob, declare this
comming? May, will hastning this day of
mourning, which the Lord knoweth is like
to be a day of blacknesse & darknesse to this
land in deede, & I warrant them, to them-
selues which wish it, as heauie as to any,
though now they dreame of a dry sommer,
through the false and subtile persuasions of
bissing serpents in holes and corners, & by
a iudgement of God vpon their understan-
ding, may I saye y^e hastning of this day by
conspiracies and treasons, treacheries and
practises, abhorred of all true Christians,
proue vnto any mans soule this comming
that we speake of?

Let the iudgements of God answer for
me, who hath euer yet wounded in wrath
the hayry scalp of such cursed caitifes, and
being immutable in his iustice, shall still
finde out such wickednesse, and giue them
their portion of shame and confusion in this
world with endlesse wo in y^e world to come.
Which Lord we beseech thee in mercy to-
wards vs and this land, still doe, and with
hands & harts lifted vp to heauen, we thake

thy

thy maiestie for thy great goodnesse in this behalfe, craving in þe precious bloud of Iesus Christ, that the Soule of our Soueraigne may still be bound in the bundell of life with thee her gracious God, and her & our enemies for thy gospels sake be euermore cast out, as out of the middle of a sling. Amen. Amen.

May that most fearefull diuision, bitterness and gaule both in word & writing þe hath now too long so spotted this famous Church of England, and many worthy men in it, proue vnto any guiltie causer of the same, his comming to Christ? Surely it doth not, Surely it cannot. And þe God of might and power perswade it to vs.

What am I beloued that after so many worthy instrumētts in Gods Church which both in this place and else where, haue touched this grieffe, I should assay to coole and delay the heat of it? Surely I am no bodie, and therefore better for me to doe as I haue hitherto done, sit still in silence and wish that my head were full of water, and myne eyes a fountaine of teares þe I might weepe day and night for this fault amongst vs, the to say any thing of it. Yet since God is strong in weaknesse, and hath a blessing for

Contentio
& diuision
amongst
brethren

44 A Sermon preached by

for euerie mans speech, seasoned with his
truth according to his pleasure, I ioyned my
hart & tongue and soule to theirs that haue
herein perswaded, and with all the power of
my spirit I beseech you brethren, with them
high and low whatsoeuer you are, as the
Apostle dyd vnto the Philippians: If there be any
consolation in Christ, any comfort of loue,
any felowship of the Spirit, any compasson
and mercy, fulfill we the Apostles ioye, be-
ing like minded hauing the same loue, be-
ing of one accord and of one iudgement,
nothing being done through contention or
vaine glory, but that in meekenes of minde
we may euery man esteeme others better then
our selues, &c. **Thinke** we of the words of
our Saviour Christ, neuer to be forgotten
of a Christian man, that Hereby we are to
be discerned to be his disciples, if we loue
one an other. Hereby I say, hereby, If we
loue one an other. **Lose** this badge and lose
our comfort, weare it, and shew it, and as
the Lord is God, we are his chosen. God is
loue, and he that dwelleth in loue, dwelleth
in God and God in him. An unspeakeable
comfort to the man that hath loue. God is
not contention, malice and wrath, & there-
fore he that dwelleth in these dwelleth not

Philip. 2

1. Ihon. 4

in God, nor God in him. As unspeakeable
 a terror where loue is lacking if it were
 thought of. Blessed are the peace makers for Math. 5. 9
 they shall be called the children of God. Curs-
 ed then are the peace breakers, & hate ma-
 kers, for they are not the children of God.
 What saith y^e Apostle to the Ephesians? So
 say I. Ther is one bodie, one spirit, one hope Ephes. 4. 4
 of our calling, one Lord, one faith, one bap-
 tisme, one God and father of all which is a-
 boue all, and through all, and in vs all. For
 his Blud that dyed for vs, let all these ones,
 make vs one, indeuoring to our dying day,
 to keepe that vnitie of the spirit in the bond
 of peace. which there the Apostle inferreth.
 And I beseech you marke what vertues in
 y^e place are noted as necessary to this ver-
 tue, if euer we wish it.

Humblenesse of minde to bridle pride &
 contempt.

Meekenesse moderating anger, & desire
 of reuenge.

Long suffring, to indure infirmities in bre-
 thren.

And a supportation one of another tho-
 rough loue, to meete with *scilicet* *inimicum eius*,
 when we are wronged.

These are y^e vertues that preserve con-
 cord

46 A Sermon preached by

Why we
haue two
hands two
eyes &c.

An em-
bleme de-
claring the
dutie of
brethren.

Psal. 50. 16

19

cord, and are as cheynes and braceletts of
gold to y^e possessors of them. Againe, what
strength and power to perswade euery good
minds, is in y^e similitude of members which
the holy Ghost useth, you haue often heard,
& therefore I spare to stand vpon it. Onely
let me remember you what Xenophon
speaketh with good consideration, to witte,
that we haue *Oculos, manus, pedes, binos, ut
coniuncti se adiument, non impediunt*. Eyes,
hands & feete, two of eche, that ioyning &
ioyned together one may be an help to the
other. *Sic decet fratres ἀλλήλοις χεῖρας, καὶ
ἴμματα, καὶ πόδας εἶναι*. So becommeth it
brethren to haue hands, eyes, and feete one
for an other. As the man that was blind car-
ried the lame man on his back, and so lent
him his legges, the lame man guided y^e blind
man and so lent him his eyes. But against
a brother we should neither haue handes,
eyes, feete, pen, paper, yncke, tongue, hart,
word, thought, nor any thing, if all were as
it should be. O fearefull sentence beloued,
if it were felt with trembling hart to fall
into the offence of God: Why takest thou
my words in thy mouth, &c. What is, what
hast thou to doe with me, or I to doe with
thee, as long as thou giuest thy mouth to
swell,

well, and with thy tongue forgest deceit, 20
 as long as thou sittest and speakest against
 thy BROTHER and standest thy mo- Note.
 thers some. When brethren therefore
 speake one against an other they are not
 reformed as they should be, & the Lord wil
 neither allow them to speake in his name,
 nor take them as beleuers in the same, if
 they continew, But wil reprove them as the 21.
 text saith, & setting before them these mis-
 demenors, will teare them in peeces and no 22
 man shall deliuer them. How feareful a
 gaine is that of Salomon, that sixe things
 the Lord hateth and the seuenth his soule
 abhorreth. What is that seuenth? euen he Pro. 6. 19
 that rayseth vp contention amongst bre-
 thren. This man or woman, this person
 rich or poore, the Lord hateth, the Lord loa-
 theth, and the very soule of the Lord abho-
 reth. A fearefull speach.

If any man tell me I lose my labour in
 perswading peace, as long as men keepe the
 mindes they haue, that they must haue this
 & that in the state altered or they will haue
 no peace. To this man I saye as Austen
 sayd: *Recte dicuntur glaciale m nix calidam esse*
non posse. Nullo enim pacto quam diu nix est ca-
lida esse non potest &c. It is truly said y^e the

Aug 2. dis.
 Fortuna
 tum. .o.

48 . A Sermon preached by J. C.

congealed snow cannot be hot. For as long
as it is snow, it cannot be hotte. But that
snow may be dissolved & then that water
that before was cold snow, may be heat,
& become hotte water. So men that wish
some things and want, & by reason of that
want still blow the cole of this grievous
discention amongst vs, though while they
retaine such iudgement resolutely, ther be
small hope of peace, yet may they by Gods
gracious working, see either some fault in
matter wished, or in manner bled to attain
their wish, and so become otherwise inclin
ed to peace then earst they were. God is
able, and God is good, and therefore wish
ing but what God willeth, and my persua
sion being but the Lords message deliuered
to me in his words, I will not dispaire
what so many good Christians ioyne with
me in begging at Gods hands. I hope that
of Salomon shall linke depe in vs, that It
is a mans honor to cease from strife, but e
uery foole will be meddling, whome the holy
Ghost reureth to be soles, they are like
to proue no lesse whatsoeuer they think of
them selues. Haue salt in your selues, sayth
the holy Ghost, by and by ioyning, & peace
one with an other. For Sal. fac pacem et
virtutem

Pro. 20. 3

Marc. 9. 1

50.

virtutis donum, sed damnationis argumentum.

Salt without peace is not a vertue, but an argument rather of damnation, sayd he truly that sayd it. Let vs consider one an other, Heb. 10. 24 sayth the Apostle, to prouoke vnto loue and to good works, not forsaking the felowship that we haue among our selues, as y^e manner O Note it. of some is, but let vs exhort one an other, & that so much the more because y^e daye draweth neere. I will conclude with Austen, and so trouble you no moze in this matter: Si Aug. Ser. *vultis viuere de Spiritu Sancto, tenete charitatem, amate veritatem, desiderate unitatem, ut perueniatis ad aeternitatem*. 186. If you will liue according to the holy Spirit, then imbrace loue, make much of truth, and desire vnitie, that you may come to æternitie. God in his swæte mercy giue vs vnitie.

May reuerence to superiours as holow as euer was Iudas his to his master proue vnto our soules that we are come to Christ by the fathers giuing? No, no, neither cap noz kisse, noz crouching curtesie without faithfull hono^r within, can euer be testimonie of true pietie. And if seeming to reuerence them both by gesture and title as Iudas did, cannot make me better thē a Iudas, except there be truth within me, how much

C. lesse

Annales
eccles.
Baronij
pag. 576

lesse may open, wayward and wilful with-
standing, malicious and spitefull denying
both of title and gesture yeld my soule com-
fort in the day of feeling what all sinne me-
riteth at the hand of God: I read quoted
out of Chrysostome, a complaint which may
fitly be thought of in our dayes. *Vt diabolus,*
ita inquit, etiam, quilibet facit hereticus vehe-
mentissimus in tempore persecutionis. Loquens
cum pontifice, nec eum vocat pontificem, nec ar-
chiepiscopum, nec Religiosissimum, nec sanctum.
Sed quid? Reuerentia tua, Sapientia tua, Pruden-
tia tua, Iustitia tua, & nomina illi adducit com-
munia, eius negans auctoritatem. Diabolus hoc
tunc fecit in deo. As the diuell, so, saith he doth
euery earnest and vehement heretike when
once he is touched or troubled for his fault.
Speaking with y Bishop, he neither calleth
him Byshop, nor Archbishop, nor most reli-
gious, nor holy. But what? Common names
he giueth vnto him as your Reuerence, your
wisedome, your Prudence, your Iustice, de-
nying his authoritie. This then did the di-
uell in God. Which whether some come ve-
ry neere vnto in our dayes, or rather be not
all out so good as this, I appeale to your
knowledge, and say no more. Certainly be-
loued it is woorthy marking, and may make
vs

his wise, seeing Satan to run ouer his olde lessons againe to such as will learne them at his hand. An other man saith thus: *Sicut rem ipsam: ita & in scribendo morem obseruare nostrarum partiū ducimus esse.* As we obserue the matter of mens writings, so is it our part to obserue the manner also. And what hath bene the manner of reuerencing men with titles in olde tyme? Surely not sparingly, not grudgingly, but fully, largeiy & hartely.

Ignatius who liued in y^e apost. time writing but to a Deacon vbleth all these tytles, *Honorato a deo, exoptatissimo, ornatissimo, Christo spirituque pleno germano filio in fide & charitate, Diacono Christi, famulo dei.* To the honored of God, to y^e most Wished, most Excellent, full of Christ and the holy ghost, his true sonne in faith & loue, the Deacon of Christ, the seruant of God. And what was y^e custom then thinke we to men of higher place? I could easely shew if it were my purpose.

Quod aiit Paulus, Apostolus Iesu Christi, tale mihi videtur quasi dixisset praefectus Praetorio Augusti Caesaris, magister exercitus Tyberij Imperatoris. That Paule intitleth himselfe an Apostle of Iesu Christ, saith Hierome, it seemeth to me as much as if he should haue writ the chiefe ruler of Augustus Caesars palace,

Epist. 10
ad Hiero.

Ex Anna-
libus pre-
dict. loco
predict.

or the master of y^e host of Tyberius the Emperour. Meaning he thought y^e one as great and honorable as the other, & as lawful for Ministers to haue titles of hono^r to worke reuerence and submission to their places as for others. Which he insinuateth after whē he saith he intituled himselfe thus highly: *Vt lecturos nominis autoritate deterreret*. That he might feare the readers with the authoritie of his name. Wherefore beloued let vs neuer enuie any man, no^r for malice denie any man, what his place yeldeth vnto him. Neither let vs giue it with holow hart. For surely such hart towards men in place ouer vs yeldeth no comfortable testimonie vnto our consciences y^e we are come vnto Christ if we examine it. The Lord hath sayd, measure vnto all men good measure heaped vp and pressed downe. And what we giue we shall receiue againe in his promise. If we grudge other men what is due to their places, some shall rise vp and requite vs in our places, for God is iust, and God is true, who hath vowed that as we measure to others we shall receiue againe good and bad.

Neither may then beloued, pride outward, or pride inward, pride of body, or pride of minde, assure our harts that we
are

are come to Christ. No more can a false faith to the state we liue in, nor that lamentable diuision amongst vs as it is maintained this day, ne yet a holow hart to superiours by græuing at either gesture or title due to them, do it.

What should I say of one thing mo, & so passe away from this examination and that is a lusting, longing, coneting minde to haue the spoyle of Church and Church liuing ordayned at the first, and to this day continued to the maintainance of learning and knowledge amongst vs, may that proue vnto him that hath it that he is the childe of God & come vnto Christ by the fathers giuing. Then would not God haue visited with so strange a sight the Sonne of that notable church robber Belshazzar, making euen then and at the same houre the fingers of a mans hand write vpon the wall of the palace where the king sat, that God had numbred his kingdom and finished it, wayed him in the balance and found him to light, diuided the kingdome and giuen it to the Medes and Persians, euen then I say and at the same houre when he was drinking with his Princes, wiues and concubines in the vessels of gold & silver which

Sacriledge
no proote
of our
comming
to Christ.

Dan. 5.

Feare
this iudge
mēt you
church
robbers.

Sublatis
studiorū
pretijs, e-
tiam stu-
dia pereūt.
Corn. Tac-
cit. Annal.
II
Mar. 6. 34

Act. 5

were taken from the house of God. Hath
God no mo hands in heauen noz earth at
his commaundement to wite wath a-
gainst such in our daies as itche to haue not
onely the vessels of gold and siluer if any
poze ones be, but land and liuing, stone &
tymber, lead and iron and whatsoeuer re-
maineth at this day, a comfort to poze stu-
dents that haue spent their friends many
a pound, and an encouragemēt to learning
that was euer yet accompted a blessing in
a kingdome? Beloued he hath hands thou-
sands and ten thousands thousands, if once
he beginne. And if lack of liuing make lacke
of learning as all wise men know, it will
in time, and lacke of learning cause Gods
people to wander vpon the mountaines as
sheepe without an able shepherd: by a due
consequence, surcly he y had an aking hart
to see such a sight in the gospel, will as be-
rely as he is God make their harts ake one
day that are oz shalbe sinnefull causers of
the same. If he smote with so dreadfull a
iudgement, Ananias and Saphyra his wife
foz withhoulding part of that church main-
tainance which by themselves was giuen,
will he indure foz euer them y take what
they neuer gaue? No, No, and that shall
they

they know when peradventure it will be too late to be soꝝy foꝝ it. Did these men see what my selfe haue seene, and diuers yet lining with me, that can witnesse the same as well as I, what twitching toꝝments of a wounded conscience, what hellish gripes of dispayꝝing feare neuer to see the face of God, but to perishe foꝝ euer with reprobates and castaꝝwaies, some haue had foꝝ detayꝝning oꝝ retayꝝning but a small poꝝtion of such maintainance as now is thought the best cheat that can be caught, happely it would, nay assuredly it would, except hell and death had already taken possession, abate the lust and as wage the longing that they haue to deuoure the incouragemẽts of learning that yet remayne vnspoyled in this land. But what they haue not seene in others, they may feele in the selues too soone and sharpe, if nothing will perswade them.

Thou art dead. ¶ Shunamit that intrea- 2.Kings.4
tedst thy husbãd to build foꝝ the prophet a 10
chamber and to furnish it, but thy memo-
rie is blessed with God and man, & a wit-
nesse shalt thou be in the day of iudgement
against pullers downe of the houses built
by men and women of deuotion and pietie
foꝝ the prophets, and children of the pro-
phets,

A preface to
my booke
vpon the
com.

Other sins
amongst
vs.

phets, to attayne to learning in, till they
wer able to serue abroad. But I haue else
where at large layd downe this fearefull
sinne, and therefore I will referre any thi-
ther that pleaseth to consider further of it.

Since then none of these fruits amongst
vs this day do proue vnto our consciences
that we are come to Christ, I trust you
thinke, adultery and whoredom, swearing
and forswearing, drunkennes & riot, op-
pression and crueltie, fraud & deceit in buy-
ing & selling, with such like, can much lesse
do it. And these are the workes that most
we shew forth. How then doe we stand co-
cerning our election, which is knowen by
comming to Christ, and our comming to
Christ, by faith, & faith by fruits? Certain-
ly as yet such men as these, haue but colde
comfort.

Yet ther is
time to re-
pentance.

What then? Shall we saye all such as
are spotted with these vices are by and by
reprobates? God forbid. For my text doth
not say, all that y^e father giueth me, is come
vnto me, but shall come vnto me, to wit, in
time. Therefore what I haue sayd doth not
determine of the Lords secret, but penneth
vnto vs any comfort and knowledge of the
same, as yet by such fruits as these are.

Which

Which is cause inough to make vs looke about vs and beware. For what true comfort may all the world yelde me, if I finde no steps of my election to life in me. Yet since y^e text is, as it is, that they shall come, not that they are come, see the sweetnesse of it and tast it and take it with you. It sheweth thus much to vs that there is yet mercie with God, and tyme to amend. Though hitherto vpon such fruits as these, neither you no^r I no^r any flesh liuing can ground any good estate like to inseele vs in the world to come, but euen the flat contrary, yet we may come to day all in tyme by true repentance, and showing forth hereafter fruits of a true and liuing faith, that faith shall show our comming to Chzist, and that comming, the fathers giuing, and so hereafter we haue comfort of that which as yet by y^e true sequele of this text we haue not had. A fit oportunitie were here the to perswade amendment to all estates, if the time were not too farre spent. As yet turne and liue. As yet turne and show that you were the Lords from euerlasting, though straying & starting aside for a time and not thzoughly called. As yet brethren giue diligence to 2. Peter. 1. make your calling & election sure by good
E. v. fruits.

xi.

fruits. Euen such as the Apostle there nameth. For if you doe these things saith he, you shall neuer fall. There being by this meanes an entrance ministred vnto you abundantly vnto the euerlasting kingdome of our Lord and Sauour Iesus Christ. This is comfort, that we may yet come, & let vs not neglect it. So cease I further to moue you in this matter, hoping no man to day hearing Gods voyce, will harden his hart, and perswading himseife either that he is come when in deede he is not, or presuming that he may come when he will, though he doe deferre it, which in deede he cannot, before euer he doe come perish & be damned.

A comfort
against de-
spisers of
reforma-
tion.

Lastly by this manner of spech (shall come) certainty of comming is noted first or last, though no time limited. A great comfort againe to fathers for their vnreformed children, to Pastors for their vnreformed sheepe, & to all men for their unruly friends whome they wish well vnto, and yet cannot preuaile by perswasion withall. Feare not, if they be Gods, first, or last, good counsel shall be folowed, and they shall come, as this scripture saith. Till which time, indure their delay with hope. And though they offend greatly by prouoking God so long, yet
yeelde

yeeld you God honoꝝ by belæuing his word,
and expecting their calling according to the
promise of the same in comfortable pati-
ence. And let thus much suffice of this se-
cond part. To wit, the comming of such as
are giuen.

The 3. part.

The intertainment that such as come
to Christ shall finde wth him, is layd downe
in these words *Non eiicio*, I cast not away.
The words are plaine, and therfore let vs
but consider the vse of them, and so hast to
an ende.

I First then they contayne a singular
comfort against the wzinging thought of
our vnworthynesse, being in sence as if the
LORD Iesus should saye: feare not though
base, though sinnefull, poore, and of no ac-
compt in the eye, either of thy selfe, or o-
thers. For if thou comest to me, thou art
welcome, notwithstanding these, and I ne-
uer cast away him that cometh. True, be-
loued, true, and most true, blessed be his
maiestie for such goodnesse. Publicans and
sinners, poore fishermen and despised Gen-
tils he hath entertayned withall mercie &
safour as we know. Come vnto me all ye y

The first
vse.

Comfort
against vn-
worthines,

trauell and are heauy laden, carieth with it no exception of pouertie or basenesse, but reacheth out comfort to all commers be they neuer so many in the eyes of men, *ego reficiam vos*. I will refresh you. At what time focuer a sinner repenteth himselfe from the botome of his hart I will put all his wickednesse out of my remembrance saith the Lord. Hath it any exception of vnworthinesse against any true repenter? If thy sinnes were as redd as skarlet I will make them as white as snow, noteth it any casting away of any y^e is truely sorowfull: No, no. And therefore this speach is true, he that commeth to me I cast not away. Dauid so dead by adultery and murder he cast not away, when repentance cryed hartely Lord forgiue. Paul a most fierce Saul persecuting the saints of God was not cast away, when he came. Peter with his periury & sinful denyall was yet receiued when he came. Mary with her seuen diuells was not cast away. He that sorowfully sayd Lord I beleue (to witt as I am able) help my vnbeleefe, found his sweet comfort notwithstanding imperfection. In a word, he that commeth vnto me I cast not away, haue all true commers to Christ found since y^e world was,

was, and shall doe till it ende againe. Hea-
uen and earth passing, but not a iote of this
word of God sayling in truth & swētnesse
promised.

2 An other swēte vse of these words The se-
cond vse.
Comfort
against
disdaine.
is this. Comfort against contempt in the
world and disdaine of proud ones. Thou
commest to their houses, tables, and com-
panies being poore & simple but a true fear-
er of God & his lawes, and what entertain-
ment hast thou? Surelie this, thou art cast
out and contemned. For either they cannot
be merry whilst thou art in place, or y pride
of their places seeme nothing sutable to so
sely a guest? Farewell they, & behould thy
comfort hāre, Jesus Christ casteth thee not
awaie if thou come to him, and therefore
blesse him, loue him, and still more & more
in all thy occasions resort to him, leauing
those proud peccocks to the will of him that
hateth them and their sinnefull contempt
of their brethren, and his most deere ser-
uants.

3 A third vse is this to Magistrates & The third
vse. A pa-
terne for
gouernors
rulers, iudges & gouernours vnto whome
come thousands with sorrow in their harts,
and litle money peraduenture in their pur-
ses. O cast them not away as nere as you
can

can without your comfort. Their spirits are troubled, their iniuries be great, their skill but small to moue your affections by any orderly tale. But this scripture is witten: and let it moue you and moue you greatly that your Lord & master casteth none away that come to him. He in nature and you in office be gods of comfort to poore cominers, the fewer you cast away the liker to him, and if you cast none away then lykest of all. And what better paterne of liked life then Christ our Lord. O happie man that foloweth him, & riding on horses backe casteth a comfortable eye downe to him that walketh afoote by his side telling his case as panting and breathing & feare of some greater man to come and cary you from him, will giue him leaue. Yea O happy man I say againe. For in earth such an one shalbe blessed, prayled and prayed for and in heauen no more cast away, then he hath cast others, but receyued and comforted as he hath done others.

Be merciful as
your heavenly Father is
merciful.

The 4. vs. e,
to proue y
certaintie
of our sal-
uation.

4 Fourthly it most notably implieth the certayntie and assurance of our saluation. For if the constancy of Christs loue to all that come vnto him be such, that he neuer casteth any of them away, iudge in your

your owne selfe if once you finde the assurance of your coming, whether your safetie be not sealed in the word of Gods truth, that you can no more perish, then he be vntrue. Laye this text then to many scriptures mo that most comfortably deliuer this doctrine to vs. To the first Psalm which saith the man that is once come to Christ by a true beleefe in his name and a life, as God inableth, according to such faith, is like a tree planted by the water side Psal. 1 whose leafe shall neuer fade nor fall away, for want of moysture, neuer, neuer. To the two and thirtie of Ieremy where promise is made that the couenant with such as are come vnto him shalbe euerlasting, that he Iere. 32. 40 will neuer turne away from them to doe them good, but will put his feare in their harts that they shall not depart from him. Which place Austen often vrgeth, and setteth it as a wall of brasse against doubt heerein by any man. To the testimony in Mathew againe, wher it is sayd, they should Math. 24. deceiue the verie elect, (if it were possible) if it were possible againe I say, and euer remember it. To the tenth of Ihon where our Saviour saith I will giue my sheepe Ihon. 10. (that is, such as our text to day calleth cō- 28. mers

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mers to him) eternal life, and they shall never perish, neither shall any pluck them out of my hands. With a number such places mo, all prouing and preaching this truth of God vnto vs, that once finde in our selues a true comming to Iesus Christ by faith and obedience, the two heads of all religion, and conclude a comfort more sweete then tounge can tell: our saluation is sure when this life is ended, for this text is plaine with all else now named, He that commeth to me I neuer cast away. Shaken we may be & dangerously tempted, as God shall thinke good, but perish we cannot if these scriptures be true. Peter is a paterne what may befall vs, and Peter is a prooue of Gods goodness toward vs. Of whom Tertullian saith thus: *Fidei robur concussum fuit, sed non excussum, mota fuit fides, sed non amota, capit arescere, sed non exaruit, ore deum negauit, sed corde tenuit.* The strength of his faith was shaken, but not shiuered in peeces, moued it was, but not remoued, it began to dry, but it withered not quite, with his mouth he denyed God, but his hart did not fully, and finallie let him go. Thus farre may we fall (which yet God forbid) and by the mercy that raised him, rise againe. *Folia denique Spiritus ren-*

Note.

tatoris,

D. Babington, at Pauls crosse. 63

tatoris, vivit tamen radix. Wel may the tem-
per cast downe our leaves that declared vs to
liue, and yet shall the roote remaine a liue
though it be not seene, saith Theophilaet.

Howolly fell Dauid we all know, and felt a
feareful change in his hart when he cryed:
O Lord Let me feelee y comfort of thy Spi-
rit againe, yet finally forsake he neuer was,
nor cast away. Notable is the storie of ma-

Psalm 138.

ster Robert Glouer in the Acts and Monu-
ments of our Church, to show how shodly
a childe of God may be shaken & humbled,
& yet all well in time againe. Master Glo-
uer, to my remembrance hauing receiued
sentence to be burned for his faith, was in
the prison after so bereft of all sweet com-
fort and feeling of the Spirit in his soule
and inwards, that he seemed rather to him-
selfe as it were forsaken, then otherwise, of
God and his grace. Diuers godly brethren
to whome he made great lamentation for
this his dulnesse, comforted him with gods
promises, assuring him in the truth therof,
y it would be other wise with him in due
tyme, though thus it pleased God to hum-
ble him for a while happily, (as in verbe
it was) y it might be moze sweet, when
it came. Say what they all could, he recei-

The storie
of master
Glouer.

ned no tast of sweetnesse, but remained still
all dull and heauie & dead in himsele. The
tyme of his death came, he thus voyde of
comfort, a dolefull and heauie case if we
thinke of it. The brethren applied him stil
with their comfort, bad him not feare, for
as sure as the Lord liued, who neuer for-
saketh his in their most neede, the Spirit
would come againe yet ere he died. And be-
cause they were most sure of it, grounding
themselues vpon Gods promises which ne-
uer faile, therfore they intreated him that
when it came, he should giue them a signe,
or by some meanes or other make them ac-
quainted with it, both for their comfort
present, and instruction euer in the like tri-
all. He promised that he would, and now see
the wonderfull worke of God, being taken
out of the prison and vpon his way to the
place where he must dye, sodainly in y way
came such a streame of sweetnesse into his
hart, and such a power of the Spirit reple-
nished his soule, that he cryed with a loude
voyce: He is come, he is come, he is come.
To the vnspeakeable comfort of the godly
brethren, that had assured him thereof be-
fore, & the great wonder of them that knew
not what he meant. Peter being so heauy

In the tyme of his hübling as now he was
 toyfull after this his lightning. Tried there-
 fore I say Gods childzen may be, and seeme
 as forsaken, but yet in the ende it is not so,
 my text being true, as God is true: He that
 cometh to me I neuer cast away. Stand
 we therefore in the truth of God with as-
 sured comfort of our happy end when once
 we find we are truely come to Jesus Christ
 by the Fathers giuing. For whom the Lord Ihon 13. 1
 loueth to the end he loueth & Iesus Christ Hebr. 13. 8
 is yesterday & to day & the same for euer.

But O presumption, presumption, cry
 some y neuer knew or else would not haue
 y people of God to know what true pietie
 meaneth. Papists I meane who in no case
 can abide this doctrine being a cutthroate
 to their purgatorie, masses and satisfacto-
 rie works all flowing from a fearefull vn-
 certaintie what shall become of vs, & deu-
 sed by the to comfort this feareful thought
 with all. Alas beloued, is this presumption
 to giue credit to God when he promiseth,
 yea againe and againe and twentie times
 promiseth: Make the case your owne, and
 suppose that your selues do promise a man,
 either painment, or pleasure, or some thing
 or other, and the partie resteth vpon the
 truth

To beleue
 God is
 farre from
 presump-
 tion.

truth of that word, assuring himselfe it shall neuer faile, but is as sealed with a thousand seales. Doth this man offend in presuming or rather yeld you the credit y^e is due vnto you, you meaning wth all truth the performance of your word? So is this case, yea so much better as God exceedeth man in truth of meaning and power to performe what he promisseth. God saith I will not cast him away that commeth, or I do neuer cast him away. If I beleue this to be true, doe I presume, or performe my dutie in giuing credit to the Lord? Nay, is not y^e doubting of it a feareful dishonoring of God and detracting from his truth? Surely if a man should doubt one of your wordes you will make it and take it a wrong, and shall it be no wrong to doubt of God? Much more. Therefore let these sinfull men delight in their owne discomfort & the Lords disgrace, till God open their eyes, let you and me be of Austens iudgement in this matter: *Non est ista superbia elati, sed confessio non ingrati*: This is not any pride of one puffed vp, but a confession of one that is not vnthankfull.

If any man thinke yet this doctrine of assurance will make men carelesse how they liue, I haue and wered befoze this objection
and

and showed, that is neuer so in them that are truely religious and truely taught, because they know God hath as well appointed the way, as the ende, that is holy life as well as saluation in heauen. And *Pietas que finem nouit, non est pietas*: Pietie that ceaseth was neuer pietie.

Lastly these words teach vs constancie in loue and affection one towards another as our Lord and Saviour is most constant towards all that come to him. We are so fickle and tickle many of vs, to day taking and to morrow forsaking, to day louing and to morrow lothing, without any cause in the world, other then our owne naturall corruption some hott, some colde. Such is not our God & Saviour we heere see, who neuer reiecteth whome once he accepteth, neuer casteth away who once commeth to him. And what better paterne to frame our selues vnto, then such an one? Such was not Ruth, who answered her mother in law that would haue had her returne, and sayd, Intreat me not to leaue thee, nor to depart from thee. For whither thou goest I will go, where thou dwellest I will dwell, thy people shalbe my people, and thy God my GOD. Where thou dyest, I will dye, and there will

Constancie in God teacheth vs to be constant one to another.

Ruth. 1. 16

I be buryed. The Lord do so to me & more also, if ought but death depart thee and me. This was stedfastnesse worthe praise and an example for all to follow, that in this behalfe wil be worthe of prayse. Such againe was not Traian the Emperour of whome it is written that when Sura Licinius one whome he greatly trusted, was accused to him that he was not faithfull, but practised trechery against him: Traian would not be induced to suspect his faith whome long he had loued and duely tried, but in stede of that frowne with the appurtenances which the accusers looked for, went to Sura his house vnbidden & tould him he would suppe with him, called for Sura his barbar & caused him to shawe him, euery way contynued his receiued liking of a faithfull falsely accused friend, to his great honoꝝ, Sura his great comfort, and the accusers great grieve that saw it. This againe was constancie worthe praise in a noble Emperour. A glasse for all noble men and great men to looke in, y the like vertue may win the like prayse, and their poore, faithfull, true friends & seruants like comfort. The very same honoꝝ for constancie in his affection got Alexander the great in his life, and keepeth

kepeth it yet to this day in y^e monuments of learning, for giuing no credit to such as accused Philip his phisition y^e he ment to poyson him being hired so to doe by Darius. For the next phisicke he had neede of, he caused the same Philip to make him a potion and taking the same with one hand deliuered Philip the letter that accused him with the other, drinking of the potion without any stay or doubt either then or euer afterward. But what, shold I trouble you with many of these examples, my text is in stead of ten thousands thousands of them, Iesus Christ our Saviour is constant & loueth to the end whome he once loueth, casting not away for malice of man or diuill whom once he receiueth being come vnto him. Thinke therfore of this, & let this refoyme our waivering wills, our tottering loue, & vnstable affectiōs, together with that of Salomon, if you will: *Omni tempore diligit qui amicus est.* He loueth euer that is a true friend, And let this suffice.

Yet said
he well
Tua cau-
tio, O prin-
ceps, no-
stra cauti-
o, est. Cic.
pro Mar-
cell.

Pro. 17. 17

I might note a true comfort in this constancie of our Saviour against the blustering threats and thundering excommunications of Pope and papists, sectaries, and Anabaptists, who shal neuer be able to hurt such

Sectaries
excommu-
nication.

such as haue the true comfort of their coming to Christ by a lively faith in their consciences. But the time is past. The God of heauen giue this which hath bene spoken his blessing that it may be a saour of life vnto life to vs, and neuer a saour of death vnto death, to the prayse of his name and our eternall comfort through Iesus Christ our Lord.
Amen. Amen.

(: : :)



